UNITARIAN MONTHLY

(Established as "Unity," October, 1903).

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

No. 309 (Vol. XXVI.—6). JUNE, 1929. ONE PENNY.

Rev. CHARLES MATHISON,
South Shore, Blackpool.
(See page 88).

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will be held at

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Service in Matthew Henry's Chapel (Unitarian), at 11 a.m. Preacher: Rev. L. REDFERN, M.A., B.D., supporter, Rev. J. C. BALLANTYNE. Collection for Funds of the Assembly. Meeting for Business in the School 2 to 4 p.m., J. PERCY TAYLOR, ESQ., J.P., President, in the chair. Public Meeting in the Temperance Hall, George Street, 6 to 7.30. Addresses by Mrs. A. B. WOODHOUSE and Rev. A. H. BIGGS, M.A., LL.M., on "Our Message for to-day."

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Unitarian Monthly.

Editor—Rev. H. BODELL SMITH.

"One God, one law, one element, and one far-off divine event, to which the whole creation moves,"—TENNYSON.

Editorial Notices.

THE UNITARIAN MONTHLY is published in advance ready for the last Sunday of the expiring month: Single copies—One Penny, by post 1½d.; 12 months 1s. 6d.; 12 copies and postage 11d.; 25 and postage 2s.; other quantities at the rate of 6s. per 100 and cost of carriage. LOCAL CALENDAR COVER extra. All communications, business and literary — to the **Editor," Marema," 112, Barrow's Lane, Yardley, Birmingham**, excepting that—

CHURCH CALENDAR MATTER for parcels wanted for the last Sunday of the expiring month should be sent in to the printers a week previously. If received late, the parcel may not be dispatched in printing week. A rush of much late copy makes difficulty at the printers. Fair notice of any change in client's order should always be given. Postal Orders should be made payable at Yardley, Birmingham.

TO ADVERTISERS: This Monthly Magazine has a much larger circulation than any other Unitarian periodical in the British Isles, and is used by Churches as their PARISH MAGAZINE. For particulars and terms for advertisement space apply to the Editor.

FOR THE CHURCHES: The Magazine is published at the Editor's risk; he is the sole proprietor; it is issued for any truth seekers, for all Unitarians willing to support it, and especially FOR UNITARIAN CHURCHES. It exists for them and DEPENDS UPON THEIR CO-OPERATION. All parcels of less than 25 copies are supplied below cost, and only assist as advertisement and missionary propaganda. Churches taking such small quantities are urged to secure at least 25 regular monthly subscribers.

Notes and News.

"The Way to Unity," is the subject of the next Study Course, commencing in the July issue of this Magazine.

A review notice of the new memorial volume concerning the life and work of the late Dr. J. Estlin Carpenter, is held over to next issue.

At Bolton, the Secretary of the Special Appeal Fund of the local Infirmary (a chartered accountant), has pleaded guilty to defalcations to the extent of over £9,000. The Chairman of the Fund, Mr. Alfred Pilling, J.P., a Unitarian, said he would take responsibility for not exercising closer supervision and not compelling the secretary to submit his accounts to the auditors, and he and his wife are making a gift of the whole amount of the deficiency to the Infirmary Funds.

Mr. John Orr Lowry, J.P., of Co. Down, has left £200 to the Killinchy Unitarian Church, and £1,000 each to the Anti-Vivisection Society and to two other Animal Welfare bodies, also £100 to the Killinchy Parish Church.

The Sale of Work, North Shore Unitarian Church, Blackpool, realised £222.

At Middlesbrough at a special service in support of the Rev. W. H. Lamballe, on resuming charge of the Unitarian Church, the Mayor and Mayoress, Aldermen and Councillors, members of the Board of Guardians, the Town Clerk and the Chief Constable (Sir Joseph Calvert), and Sir William Fawcett attended. The Mayor spoke at the close paying tribute to Mr. Lamballe's good work for the town.

At Croydon Free Christian Church, the minister has always been invited to meetings of the committee, and it has now been voted that he be invited to be present at the Annual Meetings of the congregation.

At the Annual Meeting of the Stockport Unitarian Church, Rev. T. J. Jones, Minister, 45 young people were welcomed into Church membership.

At our Rotherham Sunday School, long service medals have been presented to Miss Emily Crooks, a teacher from 1894, and to Mr. James Foster, for service in various capacities from 1901. Rev. A. Margaret Barr presided, and Rev. Alfred Hall made the presentations.

The Arts and Crafts Exhibition of the North Cheshire Unitarian Sunday School Union was held at our Stalybridge School recently with 330 entries from eleven schools, as against 220 entries last year, and 140 the year before that when the first exhibition was held.

Considerable revival of numbers and Church life, is reported from the Chorley Chapel under the ministry of the Rev. A. Cobden Smith.

The 93rd Annual Report of the Liverpool Domestic Mission Society includes a historical sketch, portraits of the late Mr. William Rathbone and Dr. Joseph Tuckerman, and a record of a great variety of institutional activities besides the Sunday services of Church and School—under the leadership of the Rev. J. C. Ballantyne.

The Annual Meetings of the S.E. Wales Unitarian Society were held at the Old Meeting, Aberdare, May 6th; Rev. G. J. Sparham, of Highgate, was the preacher. Business matters included supply of ministers and the financial problem.

The Annual Assembly of the Western Unitarian Union was held at Crediton, May 8th, service by Rev. G. Randall Jones; Preacher, Rev. Donald B. Frazer. Speakers at the public meeting, Rev. G. Randall Jones, Mr. Ronald P. Jones and Mr. N. D. Blake.

A copy of the "Handbook of the Arlington Street Church," Boston, U.S.A., received, contains a historical record with some beautiful illustrations, including amongst other pictures the statue of Dr. W. E. Channing, its most famous minister.

It is announced that several American Unitarian ministers will visit this country in the summer months.

The Unitarian Sale of Work at Dewsbury realised £115.

Our Rev. H. Fisher Short, of Bootle, has received the present of a gold watch and cheque from his Church members to commemorate their appreciation of his ten years' work amongst them. We congratulate him.

The 82nd Annual Meeting of the N. Midland S.S. Association has been held at Hinckley, and the Spring Conference of the Midland S.S. Association was held at Billesley, Moseley, Birmingham.

The London S.S. Society has had its Sunday School choral competitions at Essex Hall, Newington Green, winning the banner with 168 marks out of 200 possible.

The Annual Meeting of the East Cheshire Christian Union was held at Glossop, May 4th, preacher, Rev. T. J. Jones, B.A., of Stockport; chairman, Mr. H. Dillicate, of Stalybridge; of evening meeting, Mr. W. Hilton, of Glossop. Special speakers, Mr. Oliver Hevs, Revs. H. G. Woodford and J. P. Rosling. Mr. Coun. R. Kenyon, J.P., of Stalybridge, was appointed Treasurer.

A THOUGHT TO THINK

I CANNOT CONTINUE THE USE OF FORMS OF WORSHIP WHICH I BELIEVE TO BE SINFUL WITHOUT GUILT OF INSINCERITY.

—Theophilus Lindsey.

A new Hall at the cost of £2,000 has been opened at Llandyssul for the Unitarians.

MINISTERIAL CHANGES.—Rev. W. H. Lamballe, has taken charge again of the Church at Middlesbrough; Rev. Wilna L. Constable, and her husband, Rev. W. A. Constable, have had public farewell at Warwick, previous to their departure for Auckland, N.Z.; Rev. John Ellis is resigning at Evesham; Rev. J. Hipperson, has resigned at Lewisham, having accepted appointment to Mossley; Rev. B. Gill has received public farewell and presentations on leaving Stockton; Mr. Victor Fox, B.A., has had public farewell presentation on the close of his ministry at Kilburn.

SUNDAY ANNIVERSARIES. By Dr. A. D. TYSSEN.

[Topics suitable for Sermons or Sunday School Lessons.]

JUNE 2nd.

1802.—The Rev. Thomas Fyshe Palmer died.
1882.—Garibaldi died. Dr. J. E. Carpenter died, 1927.

JUNE 9th.

1781.—Stephenson, engineer, died.
1812.—The Rev. Joseph Stevens Buckmaster died
1825.—Abraham Rees, D.D., preacher, died.
1834.—William Carey, missionary to India died.
1870.—Charles Dickens died.

JUNE 16th.

1688.—The seven bishops acquitted.
1752.—Bishop Butler, religious writer, died.
1824.—Society for prevention of cruelty to animals founded.
1871.—University tests for M.A. degree abolished.
1877.—Norman Macleod, Scotch divine, died.

JUNE 23rd.

1770.—Mark Akenside, poet, died.
1847.—John Johns died.
1806.—Edward Whitfield died.
1900.—Bicentenary of Presbyterian Chapel at Hindley.

JUNE 30th.

1637.—A cruel sentence executed on Prynne and others.
1831.—William Roscoe died.
1837.—The punishment of the pillory abolished.
1900.—Unity Church, Gateshead, opened.

Unitarianism is—

The Unity of God in one person, the heavenly Father; the Unity of Man—of all men everywhere, in one divine nature as children of God and in world-wide brotherhood; the Unity of Life here on earth in one line of evolution, here and beyond; the Unity of life's purpose in man; one destiny for all—perfection; the Unity of salvation, the safety of each in the safety of all from every kind of evil; the Unity of all Truth under various names, "religious," "scientific," "Political," etc., all truths agreeing. Unitarianism stands for the real manhood of Jesus; for the gospel as he taught it; for God's Fatherhood for all and for ever; for the coming of God's kingdom of heaven on earth; for unfettered free thought in religion; for character before creed; for one world at a time.

UNITY is the great need of mankind all the world over. The unity of industrial peace, of international peace, of world-wide co-operation and goodwill. Unity will abolish all the great wastes of life and sources of antagonism, of selfish rivalry and strife. Man was made for Unity. The Fatherhood of God and the Brotherhood of Man mean that. Unitarianism means that. The gospel of Unity is the uniting power of divine Love that makes man One with God.

WHY ?

O Heart of mine ! O heart of mine;
Why should we suffer so?
What meaneth all this grief and pain?
What fruit of all this tearful rain?
Heart, tell me, do you know?

Why should our dearest hopes depart—
Be shattered with a blow?
Is God or Angel pleased thereby?
Or man made better? Tell me why
O heart, we suffer so?

Heart, tell me why, since made for joy
Grief we so oft must know?
Is it to wean our souls from earth,
To fit us for a Heavenly birth
We need to suffer so?

God knows. The way lies plain before,
We can but onward go.
And these your questionings, are not vain
The reason why of grief and pain
We may in due time know.

Then heart of mine, O heart of mine
Shall I not too consent,
The common lot of all to share ;
Gladly, whatever comes, to bear
In childlike sweet content.

HARRILD SANDS.

Scriptural Unitarianism

NOTES AGAINST THE DOCTRINE OF THE TRINITY. By REV. ARTHUR W. FOX, M.A.

VI. THE RULE OF FAITH.

So far our examination of the "New Testament" has led us to the conclusion that the Doctrine of the Trinity is not found in its pages. But it is possible to trace thoughts about Jesus, upon which the dogma of his deity was built up. First he was believed to be born differently from other children and to have been "conceived by the Holy Spirit." Secondly the "Logos" was believed to have taken possession of his soul. Thirdly, Paul sometimes seems to confuse the "risen Christ" with "the Holy Spirit," but never with "the Father." These two are always kept distinct, while in Paul the "Holy Spirit" would seem to have been an attribute of God, by which He communicates his will to man. But as time went on and the original Apostles passed away, their successors needed some simple statement of Christian belief to teach their converts and their children. Hence was evolved what was known as the "Rule of Faith" or perhaps of "the Faith." This has come down to us in what is known as the "Apostles' Creed," which is not Trinitarian, while all of its articles can be traced to "New Testament" sources.

It is true that there are three main articles of belief in "God the Father Almighty, Maker of heaven and earth"; in "Jesus Christ and in "the Holy Spirit." But these are three distinct entities and it is not said that they are ONE, nor that they are "three persons of one Godhead." The second article aims at giving the life and death and future judgeship of Jesus in a brief form from his miraculous conception to his death and resurrection. It plainly refers to a historical human person with some divine attributes, which do not, however, make him God, but distinct from God. It is curious that those who hold it as it stands should boggle at the sentence, "he descended into Hades," which may merely mean "the grave," but also may refer to the belief that he actually preached to the souls in the "unseen world (Hades). With two of the Gospels having nothing to say about "the Virgin-birth," Paul seems not to have heard of the tradition and John positively excludes it, it seems not a little curious that this article of the Creed should not have troubled those who accept it. To me at least it seems even more difficult of belief than the other.

It is a notable fact that the third article simply says "I believe in the Holy Spirit" and never proceeds to define it in any way. But it is clearly a relic of the "giving of the Holy Spirit" as told in Acts ii. and elsewhere. It may have been, as it certainly came to be in later times personified, or it may simply have been without the definite article and then would mean simply "holy spirit," that is the power and influence of God acting upon the human soul. But there is little evidence either way.

One of the most important articles for the spread of Christianity was the last but one, "the resurrection of the body" a doctrine rejected by Paul in his "First Letter to the Corinthians" xv. The great Apostle clearly believed in a spiritual resurrection, when he says, "If there is a NATURAL body, there is also a SPIRITUAL body." But that is not what the "Apostles' Creed" means. It may be noted that this Creed does not date back from the time of the first Apostles, but is about fifty years later than their date, and was born out of the needs of the moment. Hence it may or it may not express their exact teaching.

Rev. Ada Tonkin, Vancouver, is appointed director of the City Women's Detective Bureau.

Our Enthusiasm By the REV. WILLIAM C. HALL, .MA.

Among the words I love is the noun "enthusiasm"; among the words I hate is the verb "to enthuse." This latter is what is technically known as a back-formation, and it is one of the worst kind. I want to kill it. It is really nothing more than a slang term which, unfortunately for the purity of our language, is used by people who of late years have been carelessly adopting words which they fancy "fill in a need" and are particularly expressive, and who have been enlarging their vocabulary in a most disgraceful fashion. They must have the latest inventions and "talk fine," and the result is that they only talk dreadful." If they get up at a meeting they have "to voice" its feeling, and when they address our General Assembly they try "to enthuse"us. Horrible, isn't it? However, let us spare our breath over the verb to use it over the noun.

I write this article with the enthusiasm of the Manchester meetings in me. I wonder whether I can "get it over"—another evil expression—to my readers and, as a missionary minister said, "get a move on"—I forgive him—for the good of the Assembly. At the meetings a thousand of us felt a new spirit; then we broke up and departed to three hundred places. Was our enthusiasm then broken up, or have ministers and delegates returned to their congregations in a mood to get into them precisely that which was in the Assembly." If they have, I see the possibility of trebling our denominational collections and subscriptions before long, and afterwards, when these are reasonably consolidated, of raising a capital sum for the furtherance of our work at home and abroad. Then the Assembly will be properly established—and not till then. We think of it as being, but really it is at present, as the philosophers say, only in process of becoming. It will become what it ought to be just as we get new enthusiasm, new life of the spirit of God, into our congregations and "get it over."

One speaker at the Manchester meetings, who was very critical of the proposals for raising funds, said that if we had proper religious fervour we should get all the money we required. He was absolutely right. Raising money—"the wind," as it is sometimes called,—is not usually a very enlivening or uplifting business; many of our congregations continuously find it depressing and disheartening—they are never free from the anxieties of it. We have to try to get the wind, the breath, of the Spirit, to find real inspiration for our work. Such inspirations will give new vitality to our congregations, and we shall soon find ourselves gathering new members and gathering more money. But before this can happen we have to get a clear consciousness of the end and purpose of our work. Why is it? We say, as our case may be, "We are working to discharge last year's adverse balance," "We are working for the bazaar after which we hope to renovate our buildings," etc. We want to be able to say in all these matters, "We are working for God." I may say, as I do say, often enough to my people, "I am working for Unitarianism, for right views of God and beliefs about him," but I shall fail, utterly, unless I promote larger belief IN God which will ensure better service of God. Two things I believe, which are more important than any of the points of my theology: I believe that I have an infinite need of God, and I believe that he has an infinite need of me. There is work in the world to be done for him which will not be done unless I do it. What we want in our congregations and in our Assembly is the unanimous conviction and the fervent expression that we are working together to bring the kingdom of God into the world, to all men, into the midst of our own fellowship, and into our individual lives. Our first and final doctrine ought to be that of the kingdom. It was the first and final doctrine of Jesus, of which all his teaching was an illustration. His beatitudes begin and end with it. All his parables represent it. It can fill us with enthusiasm; it can make our movement a living cause; and it can supply all that our movement needs.

Literature.

"The Message of the Middle Ages to the Modern World" by Sydney Herbert Mellone, M.A., D.Sc. The Essex Hall Lecture, 1929, 1s. 6d. The Lindsey Press, 5, Essex Street, London, W.C.2.

This is a remarkably clear and suggestive essay. Dr. Mellone has a fine gift of lucid expression conveying great ideas to his audience or his readers in simple, but yet cultured language. Briefly, it may be said, the Message of the Middle Ages to our time according to Dr. Mellone's statement, is that of the indispensable necessity of WORLD UNITY without which there can be neither durable peace, nor well-ordered life, nor justice. This idea expressed by Cicero and Dante with its attempted embodiments in the Roman Empire and in the papacy—proved to be impracticable under an Emperor or a Pope. But as Dr. Mellone says: "If we remove from the medieval ideal of Empire all reference to a single person as the centre or the organisation then in truth it answers to all that we dream of or desire when we think of a League of Religions, a League of Nations, a League of Classes, a League co-exten-

sive with mankind." Another quotation: "The UNITY OF MANKIND was an assured conviction in the Middle Ages; an organic unity with a spiritual basis, since all mankind derives its origin from a single Creator. Christendom, which in destiny is identical with mankind, is set before us as a single universal community, founded and governed by God Himself." And again: "We belong to the universe; it is our home, and its life makes a responsive throb in ours. Its message is the unity of what otherwise comes to us as it were in broken fragments."

This lecture is sure to be widely read and to have a good sale. Such of our readers who did not hear it delivered or who have not read it, are recommended to get a copy before it runs out of stock. Their close perusal of it will leave them well rewarded.

"The Final Report of the British and Foreign Unitarian Association and of the National Conference of Unitarian and Kindred Congregations, and Report of the Provisional Council of the General Assembly of Unitarian and Free Christian Churches, submitted at the First Meeting of the Assembly, April 16th, 1929—is a unique document of historical value seeing that it registers the demise of two organisations and their new-birth as now jointly amalgamated in the new Assembly. Following the excellent example of the American Unitarian Association this Annual Report contains pictorial illustrations of new Church buildings, viz.:—Gainsborough, Yeovil, Billesley, West Kirby.

The Women's League.

At Cefn Coed, South Wales, the newly formed branch of the League had its in augural meeting on April 9th with 20 members. There was tea followed by a short religious service conducted by the President, Mrs. J. R. Evans, and then a conference as to the future activities of the branch. A 'bus full of members attended the annual meeting on the 10th at Pontypridd where they were warmly welcomed.

The S.E. Wales District League Annual Meeting at Pontypridd, April 10th, was attended by 56 members from nine branches. After tea Rev. E. Rosalind Lee gave an address on "The Coming of Age of the Women's League" in which tribute was paid to the work of Miss Brooke Herford.

The Women's League at Highland Place, Aberdare, have held a very successful whist drive in aid of the funds of the Sale of Work which was held April 9th.

At Bridport the League organised a jumble sale which was held on April 27th.

At Lewin's Mead, Bristol, the League monthly meeting was held May 1st, when the delegates to the New General Assembly gave their reports.

At Crewkerne the new branch of the League had its first meeting March 26th, with Miss Blake presiding, and Mr. Crook gave an address. It was decided to hold an American Tea in May.

At Ilminster the League raised £20 by a Sale of Work in aid of the Chapel funds, March 21st.

At Sidmouth the League had a Social and a stall on May 1st.

The Torquay branch had its monthly meeting on May 13th.

The Sheffield District League held its meeting at Attercliffe April 18th, when Mrs. Bailie, a former Lady Mayoress, gave an address on "Modern Manners" deploring lack of courtesy in young people.

The Annual Meeting of the League (National) held at Manchester in Assembly week was attended by 700 women. Mrs. S. Martineau was re-elected President, the resignation of Miss Brooke Herford from the Secretaryship was accepted with sorrow and regret, and Rev. Rosalind Lee was elected in her place, the appointment to take effect in September.

At Chester, April 21st, was held a League Sunday, League members conducting the services, Mrs. Blake Odgers, of London, being the preacher. On the Monday at the fortnightly meeting of the League branch Mrs. Blake Odgers gave an account of the League meeting at Manchester in Assembly Week.

On Friday afternoon in Assembly Week in Manchester the League held a meeting when Rev. Wilna Constable, of Warwick, urged the compilation of a liturgy for our churches to promote unity of worship in prayer and song.

The London District League 29th quarterly meeting was held at Highgate, April 27th, service by Mrs. Blake Odgers. Business meeting Mrs. Classon Drummond in the chair, with ten branches represented. A new branch had been formed at Leytonstone. Mrs. Baily reported on the Assembly meetings at Manchester and there was an address by Mrs. Downer, of the League of Nations Union, on "The League's help for the Homeless and Oppressed."

The Liverpool District branch met at Gateacre for its Spring meeting with over 100 present

The Birmingham and District League had its Spring meeting at High Street, Shrewsbury with 24 members present representing 12 branches. Rev. Helen Phillips conducted service, and Miss R. Nettlefold gave an account of her visit to India and Palestine. Mrs. Crosskey and Mrs. P. Evans spoke about the Assembly Meetings at Manchester.

Rev. Charles Mathison, SOUTH SHORE, BLACKPOOL.

The Rev. Charles Mathison, minister of the Lytham Road Unitarian Church, South Shore, Blackpool, is a worthy recruit to the Unitarian movement. He comes of a Presbyterian ancestry, and after removal of his people to Tyneside he and his brother as young men joined the Primitive Methodists. His first religious impulse was to be a foreign missionary and with that aim he entered the Hartley College, Manchester, and was there four years, 1894—98; his brother is a Presbyterian minister in America. For twenty years our Mr. Mathison was a Methodist minister during which time he passed through various changes of theological outlook, and ultimately to be consistent he resigned from that ministry. That decision was precipitated by the religious perplexities caused by the Great War, and the thought that organised religion "was on its last legs." For two years he subjected religious doctrine to an ardent and severe personal test, and was ultimately invited to take services at our Narborough Road Church, Leicester. The freedom he found there appealed to him at once and after some talks with Dr. Hurn, of the Leicester Great Meeting, he was accepted by the Midland Advisory Board as a Unitarian Minister, and shortly after he became minister of the Blackley Chapel, Manchester, where he remained three years, 1925—28, and had a successful and warmly accepted ministry. He removed owing to family illness, and entered upon his Blackpool charge last year since which there has been considerable revival of life and strength at our South Shore Church. An effort is now being made to secure the erection of a separate building on the spare ground at the back of the Church, for Sunday School and other institutional purposes. Hitherto the Church interior has had to serve for all purposes. When Mr. Mathison settled at Blackpool last year the Sunday School had declined considerably, and now there are from 80—90 scholars on the books. The attendances also of the congregation at the Sunday Services have doubled and the offertories have increased equally. Mr. Mathison and his congregation are heartily congratulated in the local press, and such feeling will be shared by the readers of this notice.

Mr. George Kay, SOUTH SHORE, BLACKPOOL.

Mr. George Kay is described in the "Blackpool Gazette and Herald," under the above portrait, as "a devoted leader at South Shore Unitarian Church," with the addition of the following:—

"A Manchester man, resident at South Shore, Mr. Kay is engaged in the cotton business, and is one of the most popular and highly esteemed of the large crowd of business men who daily journey to and from Manchester. Although a very busy man, he finds time to serve the Church of his choice, with admirable devotion and regularity. His most efficient services as organist and choirmaster are gratuitous and religion to him is not a side line but of primary importance. Much of the success that the Lytham Road Church is witnessing is "due to his wise leadership, his charming manner and his fidelity."

He was brought up a Congregationalist, was organist many years at the Ancoats Congregational Church, Manchester, and for some time at the Heaton Moor Congregational Church, near Manchester. Since he removed to Blackpool, about four years ago, he began to attend at our South Shore Church, became its organist, and was afterwards elected President of the Church.

He is thoroughly at home in his Unitarian connections, being in agreement with their general theological outlook. The Blackpool newspaper aforesaid, declares correctly that the Rev. Charles Mathison "is justly proud of his Church President, Organist and Choirmaster," and Mr. Mathison describes him as "a capable Organist and Church leader, charming personality — Nature's gentleman—beloved by all." Again we join in congratulations to our South Shore Church at Blackpool, on its rare good fortune in having such a worthy and faithful supporter.

The Parables of Jesus.

STUDY COURSE (12). For Sunday Classes or Weeknight Discussion Circles.

(9) THE SAMARITAN AND HIS NEIGHBOUR.

(Luke 10. 30-37).

Jesus once said: "Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you." Evidently if all men did that, seeking to do rightly to everybody there would be very little wrong-doing; injustice, neglect, greed and poverty material and spiritual would be unknown. That would be every man loving his neighbour as himself. By that means the kingdom of righteousness would become an established fact. The Jew inquired of Jesus, "Who is my neighbour?" and in reply came the parable of the Good Samaritan. It emphasises the idea that, who needs me is my neighbour, also that anyone who is in near proximity is one's neighbour. The Samaritan ignored his own danger. The possibility of robbers pouncing down upon him and leaving him also by the roadside wounded and half dead, did not prevent his concern for the man in need. He did not consider self first, but how to do to the wounded man what he would like to have done to himself were he discovered in the same sorry plight. It was literally the practice of the Golden Rule, National prejudice did not influence him. The claim of a common humanity was enough. The Jews despised the Samaritans, but here the Samaritan rescued and saved the Jew. Jesus was asked what was it necessary to do to have eternal life—which means—spiritual life, perfect life. "What is written in the law?" said he; and his questioner, a lawyer, replied—"Thou shalt love the Lord thy God—and thy neighbour as thyself." Then Jesus said, "Thou hast answered right: this do, and thou shalt live." The heavenly life can only come that way.

That illustrates what the kingdom of heaven must be. It is an existence in which perfect life will be enjoyed. But there cannot be security of perfect life for any unless it be equally open to all. If some are debarred from opportunity to enjoy it, the sense of injustice felt in a part of the community becomes a source of disturbance which endangers the enjoyment of any. The spirit of the Good Samaritan manifested where most needed, is what is required to make that state of happiness secure for all. The saving power which secures this perfect life for all, is exercised through human agency. The Samaritan, like all other men, is endowed with it, and in the parable is represented using it as a neighbour and a brother to his fellow-man. The inhabitants of the earth as human beings, must be the makers of their heavenly city, of their earthly paradise. "This do and thou shalt live," when followed by all mankind will make their world an abode of joy and happiness, of healthy activity for the delight of all. Such a condition can only be enjoyed by people, because it is of their own doing. Their willing participation in the making of heaven for others makes it for themselves. In saving the wounded Jew the Samaritan was saving his own soul. The more all men love their neighbours the more do they make a world of love for themselves.

(10.) THE VIRGINS AND THE FEAST.

(Matt. 25 1—13.)

Jesus was a great maker of interesting tales,—pictures from the life around him. He was a wonderful artist drawing from the world of nature, and from human character. There was not much that escaped his attention, for he was a keen observer. The parable of the Ten Virgins is one of many illustrations of the use he made of incidents which passed under his ken, turning it to a spiritual end. It is a parable of fitness, and of unfitness. Just as the five wise virgins went to the wedding feast fully prepared and fit to be admitted, and therefore to contribute to the joy of the whole company, carrying their light with them, so the righteous people who carry about with themselves the good disposition the light of kindness, truth, and love, enter naturally into the enjoyment of the feast of that holy and happy fellowship which is heaven. And as the five foolish virgins in their lack of consideration for others, and their careless selfregardfulness, did not take pains to make themselves ready and went unprepared and found the door shut against them, so is it that selfseeking people cannot partake of the abiding joy and enduring happiness, the feast of the spirit, shutting themselves out of it by the disposition of their minds. Jesus could therefore say that the kingdom of heaven can "be likened unto" these ten vigins as regards inclusion and exclusion by preparedness or unpreparedness.

The virgins with their lamps represent people with and without the light of life in their souls. The wise virgins are those with well developed soul-life ordered in agreement with the will of God. The foolish virgins stand for others whose souls are empty and dark, who have no real illumination to impart. The oil in the lamps corresponds to the love of truth and right that burns brightly in the minds and hearts of the faithful. The kingdom of heaven is illumined with the light and radiance of the divine life of pure and noble character. It is no use saying "Lord, Lord, open to us," if we are not doing the will of God. Obedience to that, is the passport of admission to heavenly bliss, to the feast of

spiritual delight. Loyalty to God somes out of a living faith in His goodness—in His divine perfection. To promote and foster such a faith is a making of the sure way to the grandest of all satisfactions.

So there is no such thing as substitution in this matter. "Give us of your oil!" will not do. The moral condition of the wise virgins cannot serve for the foolish. The admission must be earned by merit. Happiness is not conferred from the outside. It does not drop from the skies as a refreshing shower. It has to grow within. Its roots must be in the mind and soul of any person if he or she is to feel the blessing. Only they who carry heaven within themselves, in the lamp of the soul, can find heaven anywhere in which to enter. The wedding feast of the parable, may be even the life in the hereafter in which most people hope and expect to find heaven, but there will be no heaven there or anywhere to those who have not heaven within themselves. Hence the spiritual condition is of supreme import. The kingdom will come in earthly affairs only so far as spiritual integrity and purity are cultivated. When education is used more generally to that end, and social relations are regulated and governed by moral principle so that the first consideration in all things is to do that which is right, the admission into the great feast of general happiness will be easy and natural, for then the true light of life will be shining in the souls of the people.

(11) THE LOST SHEEP.

(Matt. 18. 12-14; Luke 15. 3-7).

The parable of the Lost Sheep is reported in Matt. 18. 12, and Luke 15. 4, in different connections. In the first gospel it is in relation to the kingdom of heaven, but in Luke it is given with slightly more graphic detail. The shepherd seeking the lost goes after it "until he find it" and "layeth it on his shoulders rejoicing. And when he cometh home he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that there shall be joy in heaven over one sinner that repenteth."

"Joy in heaven," wherever that may be; true in any case, wherever it is—on earth or elsewhere. And with good reason too, for so long as there is a sinner—a wrong-doer, in the community, is there a source of mischief and disorder. He that was a wrong-doer has repented and joined the company of the messengers and servants of God, in the inspiring and joyous life of the heavenly state. He had been lost in the darkness of an evil mind and rescued from it by kind persuasion and friendly concern, his mind awakened and his heart stirred as if new-born into a life of joy such as he had never thought to be possible. It was inexpressibly good for his own sake and equally so as an added strength of good to the whole community.

This illustrates the spirit of society that is wholly righteous. How would it deal with any of its members who might commit offence against the welfare of his fellows? It would not banish him any more than a person stricken with illness would be. He might be placed in the care of a hospital apart from the rest of his fellows—put there to be cured of his moral disorder, but not got rid of, for such a community would not let go its hold upon him. Measures of investigation into his wandering away from right, of friendly talk seeking to find his lost soul, and never giving up the search until that which was lost is found—would be employed. This, a seeking of his truest welfare and at the same time adding to that of the whole community. There is some soul in the depths of every human being which can be touched and found, and so believing and being sure of that fact, his attendants and helpers would seek it and never give up the search until they had found it. That is what the parable suggests. Every added strength to the righteousness of a community is a real cause for rejoicing. There are immeasurable possibilities of good in the most degraded of human beings capable of being set free and developed into wonderful revelations of nobility and worth.

In these later days by the increase of scientific research what was once held to be worthless rubbish—even the sweepings of the streets, has been turned into a source of wealth. The same amount of research and ingenuity exercised in the investigation of the human soul and its capabilities, will discover sources of the most precious riches in the depths of those who are reckoned as the wastrels of society, which can be utilised for the common good, and in that way many thousands who are now considered as utterly lost can be found, rescued from the mire, and turned into cause for general rejoicing. Thus can humanity gather up the fragments of mankind so that nothing shall be lost.

(12) "INASMUCH."

(Matt. 25. 31-46).

This is usually styled the Parable of the Judgment. There are many differences of opinion as to the meaning of the introductory phrase, "When the Son of Man shall come in his glory." Apparently it is the ideal Humanity. When that ideal state is reached there is a supreme head, described here as a human King, who speaks of the righteous as "ye blessed of my Father." To them he says "Come—inherit the kingdom prepared for you from the foundation of the world." The King thus declares that it is their kingdom, and he identifies himself with mankind—with humanity as a whole throughout the parable:

"for I was an hungred, and ye gave me meat,"—"Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." The kingdom prepared for the righteous is the kingdom of God—or of heaven. The dividing of people as "sheep and goats" is just a figure of speech to distinguish them from each other. Whatever else the parable may have been intended to mean, in the form in which Jesus originally expressed it, the great point evidently is, that all HUMANITY IS ONE; good done to any individual member of it, is so much good done to all; the neglect to fulfil duty to any one, is so much neglect of the welfare of the whole. That is the most significant thing in the narrative.

There is concern for the worst specimens of human character, for the least and the most degraded of criminals in prison. In the spirit of the good shepherd evidently, the task of ideal humanity is to reclaim and rescue all without exception—as brethren. Whether the curse and sentence of the sinners to "the eternal fire prepared for the devil and his angels" was any part of the narrative as Jesus uttered it, is very doubtful. Such harshness was the very opposite of his spirit. Reported by word of mouth some considerable time after the Master had spoken, most likely what he really said became mixed up with phraseology and ideas introduced into the parable later. What has the stamp of originality as strongly as anything in the parable is the idea of human solidarity and oneness. The phrase "eternal punishment (46), "is an incorrect translation from the original Greek which is more truly represented by the words TEMPORARY CORRECTION. The other significant fact is that the test of merit is that of rendering help to the needy, and especially where needed the most. There is no question of belief or opinion, no hint of acceptance of any kind of creed, but a man is saved by what he is and by what he does. "Inasmuch as ye did it," or "Inasmuch as ye did it not"—that is the test or the criterion of judgment. The only heresy evidently is evil conduct injurious to and neglectful of the welfare of fellow human beings.

When mankind has reached the ideal kind of life in all its glory there may be very few who will violate this principle of universal brotherhood. But if any such there should happen to be, we see from this parable what will be the test, and that the general concern will be all for each and each for all, so that none shall be unconsidered or uncared for. Without that any condition worthy of being styled heavenly is not secure for anyone.

(13) THE GREAT INVITATION.
(Luke 14. 15-23).

What an experience it must have been to those who heard Jesus talking of "the kingdom." One who sat at meat with him and "heard these things" exclaimed: "Blessed is he that shall eat bread in the kingdom of God!" And then the Master told the parable of the Great Supper to explain that any who were excluded from the blessings of the kingdom really excluded themselves. All are invited including "the poor and and maimed and blind and lame." So eager is the master of the house that none shall be overlooked that he said to his servants, "Go out into the highways and hedges, and constrain them to come in that my house may be filled."

Of course the parable takes its complexion as a parable from human society as it was known in the time of Jesus. People making excuses after being invited. The master of the house being angry at their non-acceptance. None of those who refused to go to the supper could possibly have any "taste" of it (verse 24). The meaning intended to be conveyed as a parable is evidently that all are invited to feast of the life of "the kingdom"; that all are expected to share its blessings, and that it is designed that all shall do so without exception. It is clear that those who do not share it could do so if only they had the inclination and the will. But people who make a wrong decision sooner or later discover that it was wrong and repent. And no doubt that master of the household when he knew afterwards of any who had repented, would have a kindly feeling for them, especially if they had made personal confession to him, and next time he sent out invitations they would be included.

Whether it would be so in that case or not there is ever the open door into the joy and happiness of heaven to all willing to fulfill the conditions of entrance. All who seek to make others happy enter into happiness themselves. Those who make heaven for others are making their own heaven though they may not think of it. People are already in the kingdom of God who are engaged in doing good and living a pure and upright life.

Jesus taught that God is no respecter of persons, that he sends his sunshine on all alike, and that all are equally precious to Him. It follows from that fact that just so far as human beings act towards each other with the same impartiality, caring for all in that Godlike manner, loving all and forgetting none, will heaven be realised for them on earth and elsewhere. From his parables Jesus teaches a glorious faith and a grand destiny for every human being—the ultimate enjoyment of perfect life, of Godlike character, of perfect society, of the most delightul fellowship in the feast of reason and the flow of soul—for it is true that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

A Unitarian Service conducted by the Rev. Dr. H. Gow, was broadcasted at 2LO, on Sunday, April 21st.

The Wrong of War.

"You covet things and yet cannot get them; you commit murder; you have passionate desires and yet cannot gain your end; you begin to fight and make war." James 4. 2. (Weymouth).

A generation or two ago it was customary to speak of "the glory of war," to couple war and glory together. The author of "The Manchester Man," Mrs. George Linnaeus Banks, wrote another book called "Glory." This tale showed up much that is not glorious in war, and used the word "glory" in a sarcastic sense.

The heroism shown in war lies far more in the courage to encounter wounds and death, and the patience to endure them, than lies in the infliction of them. While the inflicting must be abhorrent and painful to many, it becomes easier in the heat and excitement of battle. But the soldier must obey orders, on pain of death and disgrace, for he is as a slave, as long as he is a soldier, this being necessary in order that the machine of war may be worked. Yet the men often prove themselves noble, when there is a chance for voluntary actions.

The passage of scripture quoted above clearly traces the beginning of war to the evil passions of men, to greed and revenge. As the blossom holds the seeds of future flowers and fruit, so war leads to more hatred and strife. Discouraging war, we may hope to lessen the tempers that produce strife. In private life, it is often braver to pass over and forgive an injury or an insult than to resent it.

The case of standing up for another, especially a weaker fellow-being, may be different. "To see what is right, and not to do it, is want of courage." Confucius.

When I was a child, I remember a parable in the "Penny Magazine." It was a story of a parent vulture telling a little one how there was a creature called man who fought with his own kind, and frequently left great numbers dead on the battle-field. This the vulture thought was an arrangement of Providence for the sake of the vultures. "How strange!" exclaimed the young bird, "I should not care to kill what I could not eat."

While we acknowledge a single murder to be a crime, why should we allow deliberately organised and wholesale slaughter as justifiable? In Southey's Poem, "The Battle of Blenheim," the little girl says, with unerring instinct, "But 'twas a very wicked thing!" the famous victory."

Longfellow speaks of

"Battlefields where thousands bleed,
To lift one hero into fame."

Undoubtedly, war has called forth some of the noblest qualities of humanity, but it has also displayed the worst of passions. Writing before the Great War Dr. Arthur C. Benson said:—

"Christ spiritualised love, He indicated the possibility of its existing beyond the family circle, beyond even the peaceful associations of men, and of its extension to the indifferent and hostile. Little attempt has been made in the world to realise this conception.

Patriotism, self-interest, national expansion, the claims of property, have been held to be ethically justified in superseding the vision of universal love. That two Christian nations at war with each other should each appeal quite sincerely to Christ to show by bloodshed and conquest His approval of the justice of their cause, is a melancholy instance of the human power of self deception and its capacity for distorting truth into expediency. There are abundant signs to-day that civilised nations are beginning to feel the deplorable inconsistency of this attitude. That the possibility of general disarmament should be openly discussed is a clear enough proof that the ideal is one that is echoed by many minds. These are not merely impracticable dreams. An individual who feels that the world is advancing on these lines may not be able to put an end to the brutalities of the world, but he may resolve that his religion, whatever it be shall be frank and unashamed; that he will attempt to cultivate simple and direct relations with all with whom he comes into contact. That he will not nourish resentments nor entertain prejudice; that he will not indulge in vehement reprisals; that he will cultivate candour and good humour and sympathy; that he will sacrifice personal success and comfort and ambition to simplicity and loving-kindness."

We know that the soldiers are not responsible for war as a rule, though they may create bad feeling by unmerciful conduct towards the enemy. After all, the questions at issue have to be decided when the conflict is over, that having demonstrated only which side is the stronger.

A grave and heavy responsibility would rest upon any civilised nation that should declare war in these days, when there is the League of Nations to help in settling disputes, and when the weapons of destruction have been made so terrible that war would mean almost mutual annihilation. And if they solemnly agree not to make war, why should nations spend money which they cannot afford on the keeping of soldiers they will not need?

I will quote from an article in the "Methodist Recorder" for December 20th, 1928; "The price of peace, as that of liberty, is eternal vigilance. A national passion for the cause of disarmament must be evoked. If we sign a pact for the abolition of war, there is every reason why we should

at once begin to reduce our armaments.

"The strength consistent with national safety" must be determined by the heroic and faithful spirits rather than by the most timorous elements in the nation.

The procedure is not likely to be simple, but every obligation of honour and reason demands that a beginning should be made."

We must not think of war as an institution which cannot be abolished. Rather should we look upon it as a relic of barbarity.

Nations are interdependent, not independent of each other. Applied Christianity would remedy the evils and wrongs of the world. Justice and generosity pave the way for peace. "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined . . . the bounds of their habitation."

(Acts 17. 26.).

Jesus told men not to resist evil with evil, and this was among precepts of which He said that the man who heard and obeyed would build his house upon a rock, while he who disobeyed was like a foolish man who built upon the sand, and the storm would bring his building to ruin.

MARION JOSEPHINE GLOSSOP.

The Unity Fellowship.

President: Rev. ARTHUR W. FOX, M.A., (Todmorden).

Treasurer: Mr. ROBERT KENYON, J.P. (Stalybridge).

Correspondent for isolated members: Miss THEODORA MILLS, Lowmandale, Cheltenham.

Secretary: H. BODELL SMITH, 112, Barrow's Lane, Yardley, Birmingham.

What do our Fellowship members think of the following statement as expressing our position??:

Unitarianism is the Gospel of Unity.

The Unity of God, the One Creator of all—the Father of all Mankind.

The Unity of Man—the natural Brotherhood of all men, including the real Man Jesus of Nazareth.

The Unity of Man with God as His fellow-worker in the doing of the Divine Will.

The Unity of Divine Providence in making all things to work together for good,—no experience wasted, the results of evil being made to teach the way of righteousness and truth.

The Unity of Life here and hereafter, one continued education and discipline in the School of Eternity towards the perfect realisation of all divine possibilities.

The Unity of destiny for all mankind in the ultimate attainment of the same moral perfection in the immortal life.

The Unity of all Truth as agreement with the Creator's Will expressed in the laws of the Universal order.

The Unity of Society in right relations between all men and all communities, and all nations.

The Unity of Mankind in world peace in the use of all resources, abilities and powers for the equal benefit of all.

The Unity of Religion in practical efforts to apply these ideas of Unity by free search after Truth and right methods of attainment to secure equal justice and equality of opportunity for the whole of the human race.

WHAT ARE YOU DOING?

Yes, what are YOU doing to propagate the Truth? Do not leave it to the minister only. God has created you also to share the light with others who may be seeking just that which you have. All are intended in this way to be missionaries and light-bringers. If you cannot do anything else you can pass the printed word to friends and neighbours. Literature for free distriubtion can be supplied from the Lindsey Press, Essex Hall, Essex Street, London, W.C.2, on application. Also back numbers of THE UNITARIAN MONTHLY can be sent you for cost of carriage only, by the Editor.

Others are risking much in the service of the Truth, giving time and energy in its cause. But the work is left too much to a few who are in earnest. Can you swell the number of such workers by doing what you can in your own way? If you are already doing your best—well and good! In that case you have the reward of such service in the knowledge that you are loyally doing your duty. But if that is not so—will you do your part for God and man?

DEATHS.—Mr. J. B. Hatton Smith, Cardiff, March 25th; Mrs. Janet Harris, Cefn Coed, April 4th, 73; Mr Isaac Davies, Cefn Coed, April 4th, 58; Miss H. I. Jones, Wick, Glam., March 24th, 20; Martha Male, March 27th, interred at Bridport, 96; Mr. J. T. Dannell, Bristol, interred April 10th; Clara Jane Fisher, Cheltenham, interred April 25th; Mrs. Rees Llewellyn, Cwmdare, April 15th, 75; Martha, wife of Rev. J. W. Jupp, Sanderstead, Surrey, April 18th, 83; Lady Durning Lawrence, London, April 27th, 84; Mr. H. D. Roberts, London (formerly Rev.), 71; Miss Annie Carling, Wolverhampton, interred at Bolton; Alice Haselden, Bassenthwaite, late of Lancaster and Bolton, April 30th, 81; Miss Sarah Bramwell, Blackpool, April 11th, —; Mrs. Cooper, Bermondsey, May 6th, 84; Mr. James Paton, Saltash, Cornwall, April 29th, 69; Mrs. John Price, Carmarthen, formerly of Tredegar, May 7th; Mr. E. E. Dendy, Swansea, May 9th, 67; Mr. John Dickinson, Middleton, Manchester, May 8th, 68; Mrs. Joshua Garside, Stalybridge, May 11th; Miss Sarah Shawcross, Reddish, Manchester, May 16th, 81; Miss Annie M. Warren, Manchester, May 6th.

For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

THE QUEEN AND THE FLOWERS.

It was midsummer night, and the Fairy Queen was holding her revels in the enchanted glade—in the midst of a beautiful wood. And what a time the fairies were having! They were all laughing and shouting. Some were seeing how high they could jump over the forget-me-nots, whilst others had found what lovely swinging boats the poppies made—as they swayed gently to and fro in the breeze. Another group had formed a maypole around a clump of love-in-the-mist, and shrieks of laughter came from two who, having found a tiny pebble and an extra wide blade of grass, were sharing the delights of a see-saw.

The Fairy Queen was very pleased that her subjects were so happy, and to make the evening more of a success, she decided to send an invitation to all the flowers. So, she summoned her two messengers, Twinkle-toes and Silvery Bell, and bade them go forth and escort all the flowers to her revels in the enchanted glade.

Away went Twinkle-toes and Silvery Bell to do the Queen's bidding. Some flowers awoke at once, some indeed were not asleep; but others, especially the little ones, were nodding drowsily on their stems, and both the fairies had to shake these several times before they could be made to understand what the fairies were there for. However, at last all the flowers stood before the Queen's throne, and then she said:—"Dear lovely members of the flower family: I have called you together to celebrate our revels, and I wish to bestow upon one of you a fairy gift—the gift of becoming more beautiful. Will each one of you please tell me why the mortals—the boys and girls—the men and women—like a particular member of your family?"

There was a complete silence, and then the flowers murmured one with the other. Suddenly, a lovely rose lifted up his head, and said, "Your gracious majesty, we thank you for the honour you have done us in inviting us to the enchanted glade, and I am both pleased and proud to be the first to answer your question. Our family has the proud distinction of being the Emblem of England—and we go down in song and story as the token of love."

The lily said very quietly:—"I am world renowned because He who spake as never man spake before said 'Consider the lilies how they grow: they toil not, they spin not: and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.' " As the lily finished speaking, the sweet peas murmured—"The gardener said the other day that our colours of red, white and blue, would make a splendid Union Jack." Murmers of "Hear! Hear! Bravo!" were heard. Then the carnation spoke: "I am loved for my lovely perfume and beautiful colour."

The sweet faced daisy and golden buttercup both cried together—"the children say we are a very welcome sight—carpeting the fields—and the shepherd says when a cluster of daisies are the size of his foot—'spring is here!' " Just then, a robin and a blackbird in a tree nearby (who were very friendly with the fairies), having taken a great interest in all the proceedings—chimed in with a little song of approval. "Pray pardon me, your majesty," exclaimed the robin—"but as they are not here to speak for themselves—it would be a shame to forget that snowdrops, crocuses and hyacinths are heralds of spring too." "And the gorgeous tulips and the golden daffodils spread the news from vale to vale," continued the blackbird.

"Children love me, and make garlands of me" piped a tiny voice—"and call me the sweet scented clover." "Long, long ago"—it was the white rock speaking, "there lived a little Indian maid who was very sad because there were no flowers on the prairie where she lived. But one day, just outside her father's tent she spied—between two little pieces of rock—a tiny green leaf! She watched and tended this little leaf, and was delighted to discover that it grew very quickly—and presently—when little white flowers appeared, she was overjoyed. And that little Indian maid called the little green leaves and white flowers—the 'white rock.' And so 'white rock' has been my name ever since."

"Boys and girls like me," said the pansy—"because my petals resemble velvet." The ever shy violet whispered—"I bloom to gladden the hearts of men." The dainty mignonette said—"when soft breezes blow—they waft my perfume all over the garden."

"As my name implies"—thus spoke the night scented Stock—"my charm is appreciated at evening—especially after a shower." "Oh!" cried the blackbird—"we were nearly forgetting the claims of the Chrysanthemum family—how—when summer is past—they cheer one and all with their lovely colours—through the days of autumn and the dark days of winter." As he finished speaking the Fairy Queen noticed that dawn was just breaking in the east.

"Lovely flowers," said she, "you have all delighted me with your charming stories—but as we cannot stay to hear the rest of the flowers (for we must be away ere the sun tips yonder hill) I am going to give you all—the fairy gift."

So very gently she laid her magic wand upon the heads of the flowers. And thus it comes about—when the dark, dreary days of winter pass

away, and springtime merges into glorious summer—the flowers appear to be more beautiful than ever to the eyes of boys and girls—and men and women.

AUNTY LEA.

The Kiddies' Own Corner

Conducted by Uncle Fisher,
11, Oxford Avenue,
Bootle, Liverpool.

Dear Kiddlekins,

Another fairy story by another new writer. Queer, isn't it? that there are boys, and even girls, who nearly always forget to remember to say "Thank you." If by any possible chance one of them should read Mabel's story, I hope he, or she, as the case may be, may be able to say "Thank you, Mabel, for teaching me a lovely lesson." And now let us all say, "Thank you, Mabel, very much indeed."

Heaps of love to you all. UNCLE FISHER.

"JOAN'S LESSON."

Once there lived a little girl called Joan. Now Joan was a very good little girl, except that she always forgot to say thank you. One day her mother had got tired of reminding her to say thank you and Joan, being very sulky and peevish, went into the garden and lay in the hammock.

She had not been there long when she saw a rabbit across the garden. She immediately jumped up and chased it. It ran into a burrow, and Joan was so determined to catch it that she followed it. She found herself in a dark passage and the rabbit had gone. She went along the passage and came out in a land she had never seen before. Human beings did not live in this land but elves did. Joan was standing there wondering what to do when a little elf came up to her and invited her into his house as he could see she was a stranger. When she got inside the house the elf asked her if she would like a glass of milk. Joan was feeling very thirsty, so she said she would like a glass. She sat down at the table and the elf gave her the milk. As usual Joan did not say thank you. At the table, besides herself, there were two more elves and they also were having some milk. When the elf, whose name was Bright Eyes, passed them their milk, they said, "Thank you, mother dear." When Joan heard this, she felt very rude and ashamed indeed. When she had drunk the milk, she fell asleep and when she woke up she found she was in the hammock and that it was all a dream; but she had learned her lesson. She went into the house and apologised to her mother and she never again forgot to say thank you.

MABEL.

National Unitarian Temperance Association.

Secretary: REV. WALTER LONG, 5, Jesmond Avenue, Wembley Hill, Middlesex.

Our Unitarian denomination would be unfaithful to its duty to mankind if it took no part in the fight against the tyranny of the drink traffic. It should be no less earnest against the alcoholic habit than other religious bodies. Hence it is that we have our own National Temperance Association which seeks the support of our people—of our Churches and its members. We are all of us responsible for the example we set before others. For the sake of those weaker than ourselves, and especially for the children, no one should allow the possibility for it to be said that any man, woman or child was led into moral ruin through following his or her example. A man said to his wife—"I will take good care that none of my children shall ever be able to say of me that he or she became drunken through seeing me take intoxicants." There was some sense in the words of Jesus: "Woe unto the world because of occasions of stumbling—but woe to that man through whom the occasion cometh!"

"It can be proved with mathematical certainty that a spoonful of flour has more nutritive quality than four jugs of the best Bavarian beer."—Baron Liebig.

"From the observation of my father, my grandfather and myself, during more than a century, I am of opinion that nothing causes so much suffering, illness and sadness as the desire for alcoholic drinks."—Charles Darwin.

"Small doses of alcohol influence adversely the finer brain cells."—Sir Victor Horseley, F.R.S. (Brain Specialist).

"Alcohol is a poison—so is strychnine; so is arsenic; so is opium.—It ranks with those agents Health is always, in some way or other, injured by it."—Sir Andrew Clark.

The Annual Meeting of the Yorkshire Unitarian S.S. Union was held at Lydgate. Rev. J. W. Maw, M.A., was the preacher. Rev. F. A. Bullock presided over the business meeting, and Miss Gaukroger (Halifax), read a paper on "Change in the Sunday School."

The South Cheshire Association had its 39th Annual Meeting at Newcastle, Staffs, May 11th, Rev. J. W. Carter (Nantwich), presided over business; Rev. H. E. Perry (Manchester), was preacher, and special speaker at the Conference.

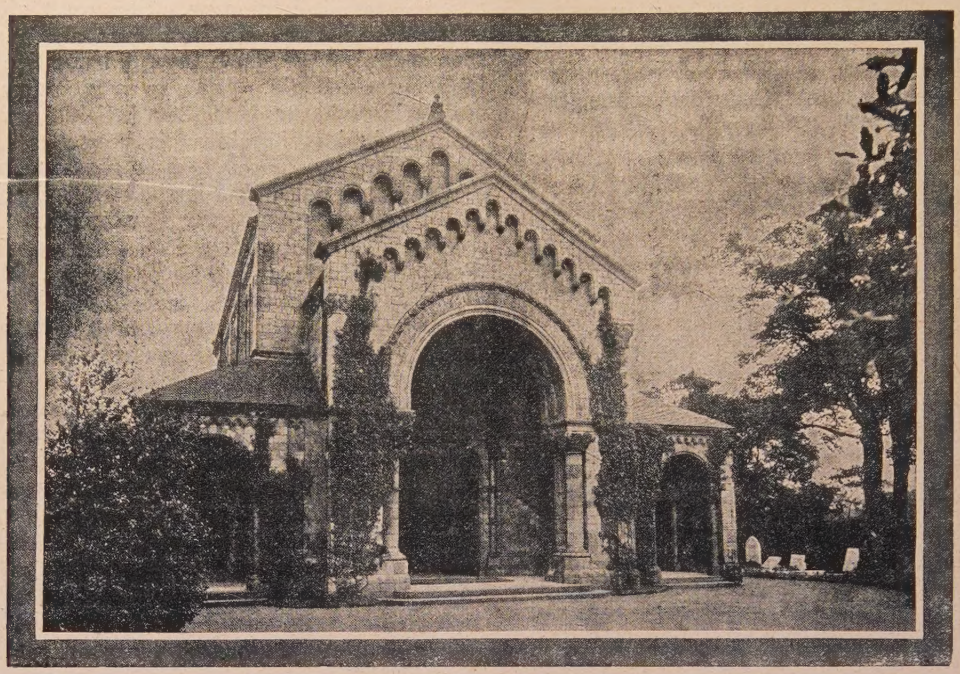
Rev. C. Peach and C. W. Townsend have held successful services at the Moseley Church, Billesley, Birmingham.

The South Shore Church, Blackpool, has held a successful Sale of Work realising £130.

The Manchester Crematorium

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly.*



Manchester Crematorium—Entrance to Building.

CREMATION.

CREMATION, satisfies every really Christian sentiment, as well as truth.

RADIANCE? or gloom? The incandescent beauty of the chamber, or the darkness of the tomb? Choose!

EARTH does slowly, offensively, and dangerously that which fire, the purifier, does quickly, decently, and safely.

MEDICAL practitioners independently investigate and certify cause of death.

ADOPT cremation, and the provision of large and costly cemeteries would be unnecessary.

THE sanitary advantages of cremation are obvious enough to all thinking medical men, and to many laymen also.
—(Sir Thomas Horder, Bart., M.B., F.R.C.P.)

IT is not a menace to earth, air, or water.

ONE solacing thought for the loss of loved ones is to realize that by cremation their mortal frame is secure from corruption, neglect, or desecration.

NOTE the advantages of cremation, and if you have any doubts write for information.

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this Country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s 0d. All particulars may be had from Mr. Piggott, (address below); or **The Secretary, C.S.E., 23, Nottingham Place, London, W.1. Telegrams—"Crematorium Wesdo, London." Telephone—Welbeck 4168.**

Visitors take a Circular Route No 46, "Southern Cemetery" Electric Tramcar from Piccadilly right to the gates of the Crematorium Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 37, YORK STREET, MANCHESTER

TELEPHONE—CITY 3896 TELEGRAMS—"INCINERATE MANCHESTER.

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